

A
SERMON

Preached before the

Incorporated SOCIETY

FOR THE

*Propagation of the Gospel in
Foreign Parts;*

At the Parish-Church of

St. Mary-le-Bow,

On *Friday* the 15th of *February*, 1733.

Being the Day of their Anniversary Meeting.

By ISAAC MADDUX, D.D.

Dean of *Wells*, and Clerk of the Closet to
the QUEEN.

L O N D O N:

Printed by J. DOWNING, in *Bartholomew-Close*,
near *West-Smithfield*, M.DCC.XXXIV.

February 15. 1733.

*At the Anniversary Meeting of the
Society for the Propagation of the
Gospel in Foreign Parts.*

A Greed, That the Thanks of the
SOCIETY be given to the
Reverend the Dean of *Wells*, for his
Sermon Preached this Day before the
SOCIETY, and that He be desired
to Print the same.

David Humphreys, Secretary.

~~2795:81~~

269... 1209



TITUS II. 11, 12, 13.

The Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World, looking for that Blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ.



T. PAUL, in the Verses preceeding the Text, gives some Rules to Titus for his own Behaviour in Crete, where he was left to set in Order the Things that were wanting, and to ordain Elders in every City:

A z

The

The Apostle likewise directs him to exhort the Christian Converts, to discharge the respective Duties of their different Stations and Callings, several of which he distinctly mentions. After that, he enforces these particular Exhortations by a general Argument, in the Words of the Text, taken from the Design of Christianity, the Authority by which that Religion is supported, and the Rewards or Punishments that will follow Obedience or Disobedience to it. *For the Grace of God, that bringeth Salvation, hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World, looking for that Blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ.*

THESE Words, very suitably to this solemn Occasion, will lead us in the first Place,

I. To consider the *Nature and Tendency* of this Religion, intended to be spread in the World, the *Evidence* upon which it is founded, and the *Methods* employed for the *Propagation* of it.

THIS

THIS lays before Mankind, what the Venerable Society here present always desire to have known, their whole Business and Design; and prepares the Way for the *Second* Part of this Discourse, the recommending this Good Work to farther Encouragement and Assistance.

First, As to the *Design* and *Tendency* of that Religion, which is to be spread in the dark and distant Places of the Earth, the Text itself sets it in a very just and amiable Light: 'Tis *the Grace of God which bringeth Salvation that hath appeared to ALL Men*; whereby the common Father of Mankind, without Respect of Persons, consults the Happiness of all the Sons of Men.

THE *Assurance of Forgiveness* to those who sincerely Repent, and the Care that is taken to secure their future *Obedience* by the best *Instructions* and the strongest *Motives*, are substantial Proofs of the Grace and Goodness of God in this Dispensation.

GREAT Care is taken in this Divine System to remove those *anxious Fears*, which are the Consequence of *Guilt*, by the *full Assurance* of a Pardon. Full Assurance,

furance, I call it, to give this gracious Promise a just Preference to those *conjectural* Hopes, those *doubtful* Wishes; which is all that offending Creatures could entertain, without an express Discovery of the Divine Intentions.

THE expiatory Rites and Ceremonies, the Sacrifices and Oblations, that so universally prevailed in the World, plainly shew the Sense of Mankind in this particular: Fearful of deserved Punishment, uncertain of a Pardon, willing to do something to atone for their Crimes, to pacify an offended Deity, and, if possible, procure his Mercy and Favour; they were ready to offer *Thousands of Rams, and Ten Thousands of Rivers of Oil; to give even the Fruit of their Body for the Sin of their Soul.* Nor was this remarkable Sollicitude without Foundation; for tho' the Goodness of God is infinite, and his Mercy from everlasting to everlasting, yet no particular Person conscious of Guilt, can be assured, without an express and positive Declaration from his Judge, that *his* Crimes will not meet with the Punishment they deserve; or that, notwithstanding his Offences, he shall be fully reinstated in the Divine Favour.

EVERY

EVERY Offender must be convinced, that Examples of strict *Justice* may be of general *Use* in the *Government* of the World. An exact Severity upon some, may be highly instructive and beneficial to many others. What we learn from Scripture to be *really* the Case of fallen Spirits of an higher Order, every Sinner may justly dread, as *possible* to be his own, by the like rigorous Execution of the Law upon him. Besides, the *deeper* the Sense of Guilt is, and the *stronger* the Dread of Punishment in any Mind; the *Hopes* of *Pardon* and *Forgiveness* naturally become more *weak* and languid. In Cases therefore, where it is most necessary to have Comfort, where a Gleam of Light would be most seasonable and refreshing, there, without sure Relief from God himself, must be the greatest Perplexity; Clouds and Darkness must give the most substantial Pain. But when Almighty God, who best knows the Maxims of his own Government, proclaims a Pardon to the Penitent, this affords such solid Satisfaction, as cannot possibly arise from any other Consideration.

BUT, besides removing the anxious Fears of Punishment for what is past, the most

wise and proper Methods are employed, in the Christian Dispensation, to prevent offending in Time to come.

THE Relation of Mankind to the Creator and Governor of all Things, their Situation with respect to other Beings, and their own particular Make and Constitution, are a just Foundation of the respective Duties to those different Objects: A devout Homage to Him that made us, Justice and Benevolence to our Fellow-Creatures, with a constant Endeavour to preserve the Superiority of our rational Powers, and exercise a due Government over our Passions and Desires. These are moral Obligations, which certainly arise from the State and Constitution of Things appointed by the great Creator; nor are they destitute of natural Sanctions and Enforcements. But the Misfortune is, that these Duties, how reasonable soever in themselves, and beneficial in their Consequences, have not been clearly understood, nor duly practised in the World. *The World by all its Wisdom knew not God.* It has therefore seemed good to the indulgent Father of our Spirits, not to supersede any prior Obligations, but by a Method more effectual and more obvious,

to explain, improve, and enforce them : That where Human Faculties were bewildered, and Doubts and Difficulties arose to perplex the Thoughtful and Inquisitive; and where vast Numbers, even the Bulk of the Sons of Men, could scarce be induced to enquire or think at all; *there*, the *express Instructions* of Infinite Wisdom, and the *Authority* of an Almighty Judge, might inform the *Understanding*, and direct the *Practice* of Mankind; to secure, by these unusual means, a greater and more constant regard to every instance of Piety and Virtue.

'Tis needless to dispute, what Notions of the Deity, what Modes of Worship, or Rules for social Life, might *possibly* be framed by the utmost stretch of Human Powers, by Men of deep Penetration and great Learning. In fact, 'tis certain, that without the Assistance of Divine Revelation, and *positive Instruction* founded upon it, Mankind have sunk into wretched Ignorance, or become the Vassals of its natural Offspring, wild Superstition. Having conceived very impure Notions of the invisible Powers, 'tis no wonder they should fall into gross Immoralities themselves; The Face of a Publick Worship was indeed kept up among them; *they professed they knew God, but in*
Works

Works they denied him, being abominable and disobedient, and unto every good Work reprobate.

THIS Grace of God bringing Salvation, that hath appeared to all Men, teaches them to deny all this *Ungodliness* and *worldly Lusts*; to renounce and forsake all Impiety, Idolatry, and Superstition; and to abandon all those impure Desires and wicked Practices, which were the natural Effects of a Worship so corrupt. With this view, an express Revelation from Heaven conveys to the World *true Notions* of the Divine Nature; enjoins a *proper Worship* in Spirit and in Truth, strictly enforcing all the *Duties* of Human Life: *Duties* therein represented with the greatest Plainness, recommended and adorned by many great and noble Instances of Obedience; and above all (what never happened in any Sect of Philosophy) illustrated and enforced by the perfect Example of its Divine Author *Jesus Christ the Righteous*.

THIS Revelation was intended to teach Men in the most *obvious* and *easy* Way of Instruction, and with the greatest *Weight* and *Authority* (what they had not learn'd before) to *deny Ungodliness* and *worldly Lusts*, and to live *soberly, righteously, and godly*

in the World. It was intended to inculcate and encourage every personal and publick Virtue ; to instruct Men to correct and subdue all those irregular Passions, which ruffle and disturb the Breasts wherein they dwell, give so much Trouble to the rest of the World, and are so highly offensive to Almighty God ; instead of Avarice and Ambition, Hatred and Revenge, Envy, Malice, Intemperance, and all other inordinate Desires and Inclinations, to adorn the Mind with Sobriety and Contentment, Meekness and Benevolence, and with a Fortitude truly noble, that forgives Injuries, and bears Distress. But besides *living soberly*, it instructs Men to act with Justice and Candour towards each other ; to consider the whole Race of Man, as the Offspring and the Image of one Heavenly Father, entitled to the same Measure of Favour and Compassion, which every Man (fond enough as he is of himself) desires to experience in his own Case. *Do unto others, as you would have them do unto you.* With respect to Almighty God, whose spiritual Nature and divine Perfections are therein explained ; this Revelation commands Men to love, to reverence and adore him, to imitate his Perfections, to be merciful as our heavenly
Father

Father is merciful, and holy as he is holy. It teaches us to own *our* constant *Dependance*, and *his* supreme *Authority*; to admire the Works of his Providence, and praise him for the wonderful Proofs of his Love; in particular, thankfully to acknowledge and carefully improve his Mercies in Christ Jesus, who with *great Condescension* became the Author of our Salvation, *God manifest in the Flesh, to destroy the Works of the Devil.*

IN short, the Christian Institution is framed to *settle* the *Opinions* of the World, upon those two most important Articles, *Religion* and *Morality*; 'tis designed to regulate the Practice, to alleviate the Fears, to raise the Hopes, and secure the Happiness of Mankind; 'tis *the Grace of God that bringeth Salvation.*

THESE being Matters of the greatest Importance, the Revelation in which they are contained, is supported by the Authority of God himself, acting in a Character to which he has the strongest Title, that of Supreme Legislator. Hence the *Instructions* of the *Gospel*, are delivered in the concise and positive *Form* of a *Law*: *God COMMANDETH* all Men every where to *repent*. This is the *WILL* of God, even your *Sanctification*.
THAT

THAT a due Obedience might be secured to these divine Commands, they are enforced by the most powerful and affecting Motives.

To the conscious Satisfaction of acting well, and the many Advantages of Religion and Virtue in the present State, there are added the most awful Sanctions in that which is to come. *Life and Immortality being brought to Light by the Gospel.*

'TIS a very important Consideration, that Duties, the most reasonable and beneficial in themselves, are enjoined by the Authority and express Command of God himself, the greatest and the best of Beings; to whom we are indebted for every Mercy we now enjoy, upon whom alone our future Hopes depend; add to this, the *certain Expectation* of a Day of Retribution; *looking for that Blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ.* Those express Declarations that are made in Holy Writ, in what Manner a Being of infinite Knowledge and infinite Power will hereafter Reward or Punish, give the greatest Weight to the important Precepts of the Gospel; as they deeply affect every Individual of the Human Race: For God will render to EVERY Man according to his Deeds; to them who by patient
Con-

Continuance in Well-doing, seek for Glory, Honour, and Immortality; eternal Life: But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil.

As to the *Proofs* of this Religion, which is the next Particular to be considered, they are clear and strong.

To *testify* the *Divine Original* of this Revelation, in which Matters of so great Consequence are contained, and likewise to *support* and animate the *first Publishers* of it, under the heavy *Persecutions* that fell to their Lot; to give the greater and *more affecting Certainty* to the *Threatnings* of Punishment, and the *Promise* of Pardon and Happiness therein made; and also to *awaken* and rouse more effectually the *Attention* of Mankind, too negligent of their Duty: many wonderful Events appeared in Confirmation of the Christian Doctrine. Numerous *Predictions*, very minute and circumstantial, made *Ages before* of *unusual Facts*, beyond all *Human Foresight* or *Conjecture*, were punctually *fulfilled*. Various astonishing *Changes*, and surprising *Interruptions* were made in the *Course of Nature*: GOD himself bearing *Witness* to this Heavenly Doctrine;

trine, by Signs and Wonders, by diverse Miracles, and Gifts of the Holy Ghost. A Doctrine, that in the Hands of a few poor, honest, unlearned Men, overcame the most popular Prejudices, and subdued the favourite Passions of Mankind: A Doctrine, so far from being a Trick of State, or the Invention of Politicians, or of Priests, that it spread and flourished under the oppressive Power of the Secular Arm, and encountred all the Opposition, that Malice or that Interest could suggest to the Jewish and the Heathen Priesthood.

A DOCTRINE, whose genuine Goodness, whose engaging Excellence, and *intrinsic* Worth, supported by Divine Credentials, gave it a speedy and extensive Propagation in the World.

THE quick and successful *Progress* this Religion made, could *only* be owing to the Force of *Truth*, and the *Certainty* of those mighty *Works* wrought in Confirmation of it. In Matters of *Reasoning* and Speculation, *Mistakes* are frequently and easily committed: But the *Foundation* of the *Gospel* is laid upon *surer* Ground, plain and obvious *Facts*; those publick Miracles wrought by our Blessed Saviour and his Apostles. To *these*, both He and They *appeal* for the Conviction

viction of their Audience; To *these*, afterwards in their Epistles, they *refer* the Christian Converts, as to Facts which they themselves knew to be unquestionably true. Such open and publick Appeals, so near the Time the Facts happened, are upon no Principles to be accounted for, if the Miracles thus produced in Evidence had never been performed. There likewise arises a very strong *Confirmation* of these miraculous Works, from the *dying Testimony* of those, who (under God) were the *Authors*, or the immediate *Spectators* of them. Enthusiasm, Error, and Superstition have, no doubt, had zealous Votaries; Men have died for very absurd Notions, different Persons for contradictory Opinions and Speculations. But for great Numbers of Men to lay down their Lives, not in support of a meer Opinion, but in Confirmation of plain Matters of Fact; Facts which must fall under the Observation of their own Senses, which they asserted to be really true, when they certainly knew them to be absolutely false; for Numbers of Men to part with their Lives in such a Cause, without any Prospect or Chance of worldly Advantage, is a Behaviour contrary to all the Principles of Human Nature, and of which no Instance can be given.

THESE

THESE are Proofs of Christianity not to be confuted ; and if duly considered, not possible to be withstood.

'Tis this Religion, so worthy of the great Governor of the Universe, built upon the most solid Foundations, extremely conducive, beyond every other Scheme, to the Peace and Happiness of Society in general, and to the present Comfort and future Salvation of every individual Member of it: 'Tis a *Religion* thus *excellent* in itself, thus clearly imprest with the Signatures of a *Divine Authority*, that THIS SOCIETY, with the Blessing of Almighty God, the Author of it, desires to spread and continue in the Western World ; To spread and support it by all the *rational* and *proper* Methods of soft and gentle *Perswasion*, and those only, enforced by that most prevailing Argument, a virtuous and good Example. In obedience to the *Precept*, and Conformity to the *Practice* of the *Blessed Founder* of this Religion, they endeavour the Propagation of it, in the Spirit of *Meekness*, by the *single Force* of *Truth*: Greatly desirous that *no Violence* should be used in the *Cause of Religion* ; nothing to hurt or to destroy ; but that the *Means* employed to *make Converts*, should correspond with the *Design* of that *Revelation* they are

taught to embrace ; *Glory to God in the highest, on Earth Peace, good Will towards Men.*

— Thus have we briefly seen, the Nature and Tendency of the Christian Institution, the Evidence by which it is supported, and the Means employed for the Propagation of it. We may now proceed to the *Second Thing* proposed, *The Recommending this good Work* to farther *Encouragement* and *Assistance*.

It would be extremely wrong upon this Occasion, not to bring to Remembrance some of those weighty Considerations, which have with great Judgment and Propriety been offered by many eminent Prelates, and other learned Divines, from this Place. The Business is still the same, and the same Necessity continues, for desiring Assistance in the Prosecution of it. The Work itself, how often soever represented, and the Methods by which it is carried on, will, 'tis to be hoped, recommend so good a Design to the Favour and Encouragement of every serious and compassionate Mind.

THE Design is *large* and *extensive*, greatly *beneficial* and *important*. 'Tis no less than to continue and spread the Christian Religion, that useful, that Divine Doctrine, in
the

the vast Regions of *America*, subject to the *British* Dominion; and to carry it forward into the adjoining Countries of the *Indian* Nations. Our own Settlements and Plantations afford much Work: Besides the *Native English* with which they are Peopled, they abound with prodigious Numbers of poor unhappy *Negro Slaves*. A Continent that reaches above *Fifteen hundred Miles* from North to South, besides many *Islands*, cannot be supplied with Churches and Teachers sufficient to keep up a Sense of Religion, and preserve the publick Worship of God, without a very great and constant *Expence*. In some Places indeed publick Provision is made; but far the greatest Part is destitute of Help among themselves, and depends upon the kind Assistance of this Society.

THE Support of Religion in those vast Territories, slender as the Allowance to the Preachers is, unavoidably requires a large and continual Supply.

OUR own People, 'tis to be feared, generally carry *Abroad* with them too little Regard for *Religion*, and no great Acquaintance with the Principles, or the Proofs of it.

THE slender Portion of Knowledge which they export, is soon lost in Places, where

there is no Instruction to encrease, or even preserve it. Their Children and Servants, having no better Teachers than these ignorant Superiors, must still be more ignorant; and in a Generation or two, the little Knowledge that was first carried over, is worn away, and in a manner quite extinct. For want of Schools, and religious Instruction, a Race of Men soon appears stupidly ignorant, and of course, grossly negligent of true Religion and Virtue; Till by the Mischiefs of a total Disregard of Divine Worship, they are fully convinced of its Usefulness and Value, as they sensibly feel how dear they pay for the Want of it.

To preserve and continue the Christian Religion in *such* Places, may be justly called the Propagation of it. 'Tis, in a manner, introducing Christianity again among them; 'tis reviving that Doctrine where it is almost forgot; and transmitting it down to succeeding Generations, in which it would otherwise be quite unknown.

As the *Importance* of the *Plantations* to the *Wealth* and *Power* of *Britain*, is now so well understood, it must upon *all* Accounts appear highly *necessary* to introduce and preserve among them the Principles of *Religion*, with its *useful Train* of Virtues, beneficial

to Us as well as to Them, *Industry* and *Frugality*, *Temperance* and *Honesty*.

IN the Course of Divine Providence, 'tis always found, that a general Disregard and *Contempt of Religion*, is attended with great *Dissoluteness of Manners*; Personal Virtues are little practised, all social Regard and true publick Spirit, nay, common *Honesty* and fair Dealing, are neglected and laid aside; the most wholesome Laws are broken, and Government itself despised: The *Wiseſt* and the *Beſt* of Men, have therefore judged the *publick Worſhip* of God *reasonable* in itſelf, and highly *uſeful* in the World.

THE Meeting in *one* regular and peaceable *Assembly*, to acknowledge the *Goodneſs* and *Authority* of the ſame Heavenly Father; to offer joint Petitions for the ſame Bleſſings upon the Petitioners themſelves, and the whole Human Race; as it *preſerves* a juſt *Awe* of God upon the Mind, ſo it *unites* Men together, brings them to a *ſocial* Diſpoſition, and improves all the natural Sentiments of *juſtice*, *Benevolence*, and *Friendſhip*.

BESIDES; the *Reſting* from the *Labour* and Hurry of conſtant Employment, to make a Pauſe, and conſider the Religious and Moral Part of Life, is not more neceſſary to *reſreſh* the *Body*, than it is uſeful to *improve*

the *Mind*. It gives Time for, and with proper Instruction, leads Men to serious Reflection; and serious Reflection seldom fails of producing good Effects.

NOR have the common Affairs of Life, the Business and the Commerce of the World, ever been carried on without some *Appeal* to the *Higher Powers*: An OATH for Confirmation has, in every Age, been accounted *the End of all Strife*. The Effect of this solemn Invocation, wherein the *Security* of a Government, Property, Reputation, and even Life itself are so deeply concerned, altogether depends upon the *Regard* that is paid to the Deity, by him that swears.

WHEN once Men become regardless of Religion, have no just Sense of the Knowledge and the Power of the Almighty, to punish their Falshood; 'tis no wonder if Perjury, pernicious and fatal as it is, greatly prevail in the World.

NOR can it be at all expected that those, who despise the Authority, and defy the Power of God himself, should treat their Fellow Creatures, whatever be their Rank, with more Respect and Reverence, than they shew to the *King of Kings, the Lord of Lords, the Blessed and only Potentate*. They who are not afraid of the Most High, that ruleth
in

in Heaven, will stand in no great Awe of the Powers, that govern upon Earth. 'Tis natural for such *ignorant and presumptuous Men to despise Dominion, and speak Evil of Dignities.* But melancholy and disagreeable as this Prospect is, it must be viewed a little farther.

FROM the Want of a due Sense of Religion, and from a Neglect of the true Worship of God, Men not only grow less just and beneficent to each other, less dutiful and obedient to their lawful Superiors, less fearful of an Oath, and are more easily induced to take a false one; but in the Event, this must certainly dissolve the Bands of Union among Mankind, and destroy the very Being of Society. From this sad State of Irreligion and Immorality, Men easily sink into an ignorant and savage Barbarity. When they have learned to despise Human Laws, which to such Men is an easy Lesson, and own the Authority of no common Superior to influence and awe them; when there are no mutual Ties, no common Principles to hold them together, they must necessarily break in pieces, and by *unavoidable Interferings* in Interest, or Pleasure, become mutual Enemies. Thus the Apostle describes their Case, *serving diverse Lusts and Plea-*

juries, living in Malice and Envy, hateful and hating one another. The Principles of true Religion not being inculcated and cherished, the Knowledge of it, must gradually decrease and wear away. From this sad State of *Ignorance*, Men naturally fall into gross *Superstition*. 'Tis the common Transition from having no Religion at all, to choose the very worst. — So disagreeable is this Picture of Mankind, so shocking to every considerate Mind, that for the Honour of Human Nature, one would wish to draw a Veil over it: But too many of our Fellow Creatures feel the Certainty of it. To take notice therefore of their deep Distress, is necessary to move *Compassion* towards *them*, and to *preserve others* from falling into the *like* Calamity.

THE Considerations that have been offered, are sufficient to shew the Necessity there is of preserving a Sense of Religion among the Inhabitants of our Foreign Settlements, both for their Sakes, and *our own*, if it is desired they should be useful and advantageous to this Kingdom. What has been said, is not mere Surmise and Speculation, but is confirmed by Evidence too strong and convincing. Whatever may be falsely thought of the sufficient Security and Happiness of

a People, where some Degrees of Knowledge, a few Beams of Light still remain; yet when the Ignorance becomes exceeding great, the Darkness almost total, their Condition is apparently wretched and deplorable.

REPEATED Accounts and Descriptions of the Coast of *Guinea*, from whence our Slaves come, and other Parts of *Africa*, furnish melancholy Proof of the miserable State of poor Creatures, destitute of the Knowledge of true Religion, who have substituted in the Room of it (as is usual in their Condition) the most superstitious, absurd, and impious Ceremonies. “ They are
“ all without Exception (says an Author of
“ good Credit, * who dwelt among them)
“ crafty, villainous, and fraudulent; being
“ sure to slip no Opportunity of cheating
“ an *European*, nor indeed one another;
“ They seem to be born and bred Villains,
“ all Sorts of Baseness having got such footing
“ among them, ’tis impossible to lie
“ concealed. These degenerate Vices are
“ accompanied with Sloth and Idleness, to
“ which they are so prone, that nothing but
“ the utmost Necessity can force them to
“ Labour. Murder, Adultery, and Theft,
“ are here accounted no Sins.

’TIS

* See *Bosman’s Description of the Coast of Guinea.*

'TIS no wonder that Superstitions, so impious and absurd as those which prevail among them, should give Rise and Encouragement to Practices, the most pernicious and immoral.

THO' some of the *Indians* upon the *American* Continent, are not in every respect so abominably bad, yet many foolish and wicked *Superstitions* prevail among that un-instructed People; many and great Immoralities, *Rapin* and *horrid Cruelties*, are universally committed by them.

OTHER Parts of the World might be produced as Proofs, that where no just Principles of Religion obtain among the People, they degenerate into great Barbarity, and become almost Savages: But I mention the *Blacks* and *Indians*, because with such this Society is more immediately concerned, in the *English* Settlements.

OUR own People are in great Hazard, without Assistance from hence, of falling into the like unhappy State of Ignorance and Wickedness. The Generality of them, as was observed before, carry abroad a slender Share of Knowledge, which must *soon* be *lost* in their Circumstances; where *Necessity* closely engages so many in providing for their Subsistence, and the eager Desire *speedily*

dily to raise a Fortune, and *return Home*, engrosses the Thoughts of others. Were these People left to themselves, very few would find Time seriously to think of Religion. In many Places they are not able, from their own Stock, to provide for the publick Support of Divine Worship. Of this there needs no other Proof, than the many *earnest Letters* and *Petitions*, penned with an honest Simplicity, by well disposed Persons among themselves, who sensibly *feel* the growing Evil. Under this Conviction they offer to contribute their utmost, in some Places to continue, in others to introduce the Worship of God; and declare themselves ready to erect Churches for this Purpose, where they have not yet been able to build commodious Habitations for themselves. These *importunate Petitions*, from People who actually suffer the Inconveniences complained of, have been frequently *supported* by strong Representations from their *Governors*, equally expressive of the *Necessity* there is to preserve a Sense of Religion, by Instruction sent from hence. Such moving Entreaties, thus confirmed, should awaken in every Breast the Sentiments of Humanity and Religion, tho' there were no peculiar Obligation to consider them

them as *Countrymen* and Fellow-Subjects. All who enjoy any Advantages from these useful Plantations; and who is there that does not receive some Pleasure or Profit from their Productions? All, who enjoy Advantages from the Labour of these People, should lend a kind Assistance in a Point so essential to their Welfare. Those especially, who have *improved* their *Fortunes* by Commerce with these Countries, are under uncommon Obligations, to testify their Gratitude to a kind Providence, that has distinguished them from the Poor Inhabitants, whose Care and Industry have been the Foundation of their Affluence and Ease.

'Tis a very important and extensive Part of this Society's Concern, to continue and encrease a Sense of Religion among the *English*, who inhabit those large and numerous Settlements, that belong to this Kingdom.

BUT besides the Care of our own People, the Society earnestly recommends the miserable Case of their unhappy *Negro Slaves*. The harder State of Bondage these poor Creatures, engaged in Labour for our Pleasure and Advantage, must now endure; the more reasonable it is, to alleviate that Distress, by furnishing their Minds with good Principles. The Prospects of future
Happi-

Happiness, would make their present Servitude more easy: The Instructions of Christianity, would correct those evil Dispositions, Falshood, Sullenness, Revenge, and Cruelty, which are too often found among them. As they greatly stand in need of being taught, so it appears by many Instances, they don't want a Capacity to learn. Those who are advanced in Years, and remember their Native Country, which, bad as it is, has always strong Attractives, may be more obstinate and unteachable; yet others, not so far advanced in Life, especially Children born there, might with greater Ease be taught the Principles of Religion and Virtue; and thereby render'd more faithful and more useful to their Masters. 'Tis a *constant Direction* to every Minister employed Abroad, to *instruct* the *Negroes* that belong to the Inhabitants allotted to his Care. *Peculiar Teachers*, or *Catechists*, are likewise appointed for this good Purpose; nor have the Endeavours used for instructing these poor Creatures been without Success. The *Annual Accounts* of the Proceedings of the Society, furnish frequent Instances of their Conversion. To carry on the good Work more effectually, a *particular Fund* is appointed for that Purpose, which

which has received Assistance from several pious and charitable Hands; but still falls short, very short, of what is absolutely necessary to accomplish the compassionate Design.

BUT there is still more Work upon this great Continent; besides the *English* Inhabitants and their Negro Slaves, there are *dark Corners* of the Earth, now *the Habitations of Cruelty*. The Condition of whole Nations of bordering *Indians*, loudly calls for Pity and Assistance. Care should be taken, *first to civilize* their rude and savage Manners, to form them into regular Societies, and instruct them in the Use and Practice of Manual Arts; to bring them to what, they seem greatly to want, a Sense of *Good and Evil, Virtue and Vice*. For whatever may be thought of the Worship observed among them, it amounts to little more than deprecating, with strange Superstitions, the Calamities they feel; or praying for some temporal Benefit they want. Such Worship is no Proof of a Sense of *moral* Obligation, or that they consider the Deity as a Judge of their moral Conduct. Their uncivilized *manner of Life*, their *horrid Cruelty*, their *hurtful Superstitions*, and *gross Ignorance*, plead strongly for better

ter Instruction. But if the Reverse happen to them, 'tis their great Misfortune to come under the Tutorage of such cruel Neighbours. Heavy is their Load of Guilt, who, instead of civilizing and reforming these poor ignorant Creatures, teach them a new Vice; first learn them *Drunkenness*, and then pour in upon them vast Quantities of intoxicating Liquors, to spread the wicked and destructive Practice, that has *already* made *dreadful Havock*, and must in a little Time depopulate whole Countries. How different is the Management of our powerful Neighbours in the *French Settlements*? They wisely endeavour to civilize, to soften and instruct the wild *Indians*; and by promoting *Intermarriages* with them, unite them to their own People. This at once enlarges their Territories, and increases the Number of useful Hands, to cultivate and improve them. How far it is proper for us to imitate this Practice in every Particular, it little becomes me to determine.

THE *Instruction* of these *Neighbouring Indians*, and of those mixt with our own People in *New England* and *New York*, the Society here present has earnestly recommended. Their best Endeavours have been employed, and are still continued, especially
among

among those *Indians* that border upon *Albany*. But for this, as well as their other good Designs, they stand in need of farther Assistance and Encouragement. That kind Providence, which has already inspired so many worthy Benefactors, Friends of Religion and Virtue, and of course Lovers of Mankind, will, they hope, greatly *encrease* the Number. Their *certain Annual Income*, bears a very *small Proportion* to their *certain* and *ENCREASING Annual Expence*, in Missionaries, Catechists, and Schoolmasters; together with a constant Supply of necessary and useful Books, and many other incidental Charges.

THE Work itself is noble and important; 'tis no less than to promote the present and future Happiness of great Numbers of our Fellow Creatures, who inhabit such vast Countries. As the *English* Settlements spread, the Care of the Society enlarges. No sooner is a new Country peopled, but a tender Regard is shown to the Infant Colony. Thus, the poor Inhabitants of *GEORGIA*, scarce settled there, are already supplied with a Minister by *this* Society. A Society, whose only Business it is, to spread the best Religion, where there is the greatest Want of it. To publish among the Ignorant

rant and the Vicious, that *Grace of God* which bringeth *Salvation*, teaching all Men, to deny *Ungodliness* and *Worldly Lusts*, and live soberly, righteously, and godly in this present *World*; looking for that *Blessed Hope*, and the glorious *Appearing of the great God*, and our *Saviour Jesus Christ*.

'Tis to be hoped, no proper *Encouragement* and *Support* will ever be wanting to a *Work* like this; where *Humanity* and *Religion*, where the *Happiness* of our *Fellow Creatures*, the *Good* of our *Country*, and the *Glory of God*, are so greatly concerned. A *Work* so *important*, and so very *extensive*, can only be supported by *generous* and *bountiful Supplies*: A *Design* so *useful* and *advantageous*, is not to be carried on *Grudgingly*, or of *Necessity*; but with a *free Heart* and *liberal Hand*: *God loveth*, and will certainly *reward every chearful Giver*.

F I N I S.



A N
ABSTRACT
 OF THE
 PROCEEDINGS OF

*The Incorporated Society for the
 Propagation of the Gospel in
 Foreign Parts ;*

From the 16th of *February* 1732, to
 the 15th of *February* 1733.



THE several Legacies and Benefactions bequeathed and contributed towards carrying on the Pious Designs of this Society, and which have been received by their Treasurer, from the 31st

of *January* 1732, to the 31st of *January* 1733, the Day of the Date of the last Audit of the Accounts of the Society, are as follow, *viz.* A Benefaction of Two Guineas from a Person who desires to be unknown, by the Reverend Dr. *Berriman*; Another of Half a Guinea, from the Reverend Mr. *Daubrie* of *Stockton*, by the Hands of Mr. *Stafford Briscoe*; Another of a Guinea, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Hewit*; Another of a Guinea, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Berriman*; Another of Two Guineas and a half, from Mr. *North*, by the Hands of Sir *John Philipps* Bart. Another of Eight Guineas, from a Gentlewoman who desires to be unknown, by the Hands of the Reverend Dr. *Pearce*; Another of One Hundred Pounds, from a Person who desires to be unknown, by the Hands of the Reverend Mr. *Stephen Hales*, and paid by the Lord Bishop of *London*; Another of Six Pounds Five Shillings, from Mr. *Daniel Tbresher*, of *Cork* in the Kingdom of *Ireland*; Another of a Guinea, from a Gentleman, who desires to be unknown, by the Hands of the Reverend Mr. *Casberd*; Another of seven Guineas, remitted by Mr. *James Bate*, of *Ashby de la Zouch* in *Leicestershire*, from sundry Persons who desire to be unknown; Another of

of Five Pounds, from the Reverend Mr. *John Needham*, Rector of *Westbourn* in *Sussex*; a Legacy of Fifty Pounds, bequeathed by Mr. *John Lloyd*, late of *Hays* near *Oswestry*, *Salop*, by the Hands of Mrs. *Elizabeth Lloyd*, his Executrix; A Benefaction of Three Guineas, from a Lady who desires to be unknown, by the Hands of the Lord Bishop of *Lichfield* and *Coventry*; Another of Twenty Guineas, from the Right Honourable the Lord Chief Baron *Reynolds*; Another of One Pound seven Shillings, remitted by the Reverend Mr. *Jackson* of *Coventry*, from a Person who desires to be unknown; Another of Two Pounds Six Shillings, from Mrs. *Elizabeth Phillips*, by the Hands of Mrs. *Elizabeth Edwards*; Another of Five Guineas, from a Person who desires to be unknown, by the Hands of Sir *John Philipps*, Bart. A Legacy of Twenty Pounds, bequeathed by Mrs. *Anne Alden*, and paid by her Executor; A Benefaction of Ten Pounds, remitted by the Reverend Mr. *Alleyne* of *Loughborough*, by the Hands of *Thomas Russel*, Esq; from a Person who desires to be unknown; Another of Two Guineas, from *William Blunt* of *Horsham* in *Sussex*, Esq; remitted by the Reverend Mr. *Francis Osgood*; Another of a Guinea, from a Person who desires to be unknown, by the Hands of *John Thorold*, Esq; Another of a Guinea, from

a Person unknown, remitted to the Reverend Mr. Archdeacon *Denne*, by the Reverend Mr. *Harris*; Another of One hundred Pounds from Mrs. *Dionysia Long*, by the Hands of the Reverend Mr. *Stephen Hales*; also Nine Guineas, remitted by the Reverend Mr. *Bradley* of *York*, collected by him in that City; and Twenty two Pounds, remitted by the Reverend Mr. *Guy* of *South-Carolina*, from the Estate of Mr. *Whitmarsh* deceased, to be laid out in Books for the Use of the poor People in the Parish of *St. Paul's* in that Government: A Benefaction of One Guinea, from the Lady *Palmer* of *Stamford*; Another of a Guinea, from a Lady who desires to be unknown; Another of a Guinea, from Lady *Palmer* of *Carlton*; Another of Three Pounds, from the Reverend Mr. *William Fenwick*; Another of a Guinea, from Mrs. *Hester Palmer*; Another of a Guinea, from a Gentleman who desires to be unknown; Another of a Guinea, from *Robert Wilson*, Esq; Another of a Guinea, from *James Wilson*, Esq; Another of a Guinea, from Mrs. *Parker*; Another of Two Pounds, from Mrs. *Bewicke*; and another of Two Pounds, from the Reverend Mr. *George Fenwick*; all by the Hands of the said Mr. *Fenwick*. A Benefaction of Fifty Pounds, paid by the Lord Bishop of *London*, from a Person who desires to be unknown, by the Hands of
of

of Mr. *Lloyd*, Druggist, in *Fleetstreet* ; Another of Two Pounds, remitted by the Reverend Mr. *Cary* of *Bristol*, from a Person who desires to be unknown ; Another of a Guinea, from a Person who desires to be unknown, by the Hands of Messrs. *Hammond* and *Singleton* ; Another of Two Guineas, from the Reverend Mr. *Archer*, Rector of *Hitcham* in *Bucks*, by the Hands of the Reverend Dr. *Berri-man* ; Another of Twenty Pounds, from the Right Honourable the Lord *Digby* ; Another of Five Guineas, paid out of the Estate of Mr. *Barnabas Oley*, deceased, by the Hands of the Reverend Dr. *Samuel Knight* ; a Legacy of One Hundred Pounds, bequeathed by Mr. *Edward Adderley*, and paid by Mr. *Edward Reynolds* his Executor.

THERE hath been also paid to the Treasurer within the Time beforementioned, the following Benefactions, which are appropriated by the Benefactors towards raising a Fund for the Instruction of the Negroes in the Christian Religion, who are in the *English* Settlements in *America*, and for bringing them to Baptism, *viz.* Two Guineas, from a Person who desires to be unknown, by the Hands of the Reverend Dr. *Perkins* ; Nine Guineas, being Monies remitted by the Chancellor of *Carlile*, from Himself and other

Clergy of that Diocese, by the Hands of the Lord Bishop of *Carlile*; and Fifty three Pounds from some Persons in the Diocese of *Exon*, by the Hands of *Henry Rolle*, Esq; For which Benefactions, The SOCIETY have returned their Thanks by the Persons who reported or paid them; and such Charitable Benefactors as have thought proper to conceal their Names, are hereby desired to accept of the Thanks of the Society.

THE Society have within this last Year chose the Reverend Mr. *Trebeck*, Rector of *St. George, Hanover Square*; and the Reverend Mr. *Thomas Wilson*, Son of the Right Reverend the Lord Bishop of *Man*, to be Members of their Body.

THE Society have received from their Missionaries, and others, the following Accounts of the Progress they make in the several Places to which they are sent: And find that the Congregations very much increase, and that the People grow more regular in their Behaviour, and in the Religious Conduct of their Lives; and further, that several Negroes have been instructed in the Christian Faith, and brought to Baptism. Some of the chief Particulars mention'd in the Missionaries Letters are as follow.

The Reverend Mr. Guy, Missionary at St. *Andrew's* Parish, in *South Carolina*, acquaints the Society, in a Letter dated the 5th of *January* 1732. That his Parish is in a flourishing Condition, he having since the 1st of *April* 1732, baptized 26 Children, one Adult white Woman, and a young Man, as also one adult Negroe Man and a Child. He also writes in his Letter, dated 14th of *May* 1733; That his Church is now neatly finished in the Inside, the Charge whereof amounts to three thousand five Hundred Pounds, that Currency. The Outside is also to be plaistered, and a Steeple built, and a small Gallery for the Use of such as have no Pews. He acquaints further, That the Chapel on *James's* Island, which was blown down about three Years ago by a Hurricane, is now rebuilt, and fitted up, so that he can perform Divine Service in it. He hath about 30 constant Communicants, and since the 5th of *January* last, hath baptized 13 Children and one Adult. That his Parishioners are so zealous in promoting any good Work, that notwithstanding the Charge they have been at in enlarging the Church, they have lately subscribed above five hundred Pounds that Currency, towards carrying on the Settlement of the New Colony of *Georgia*.

Georgia. In a Letter dated the 19th of *July* 1732, He transmitted over an Account of the State of the Parish of *St. Bartholomew*, pursuant to the Direction of the Society. And represents, that the Number of Families of the Church of *England*, within eight Miles of the Church, are 44; the Plantations in general within the same Distance 79. That there are 220 Acres of Land belonging to the Glebe, and about three quarters of a Mile distant from the Church; the present House for the Minister is but in indifferent Repair, however another is forthwith to be built; and that the Parishioners are extremely desirous of having a Missionary. The Society have lately appointed a Missionary there.

The Reverend Mr. *Varnod*, in his Letter dated *St. George's* Parish, 26th of *March* 1733, acquaints, That his Parishioners are about Rebuilding the Church there, and that they have contributed very liberally, but still the Sum subscribed, will fall much short of what the Charge will amount to. On *Easter* Day, by reason of the badness of the Weather, and Sickness, he had but 31 Communicants, 19 whereof were Negroes; he hath lately baptized 5 white Children, and 2 Negroe Children. The Society have received

ceived an Account also, from the Reverend Mr. *Dwight*, Missionary at St. *John's*, that he hath lately baptized 21 Infants, two of which were Negroes.

From *Pensilvania*, the Society have received the following Accounts. The Reverend Mr. *Backhouse*, Missionary at *Chester*, did represent earnestly to the Society, in his Letter dated the 7th of *November* 1732, The Necessity of an Allowance to a Schoolmaster in that Parish. The Church-Wardens and Vestry of *Chester*, did also in a Petition set forth, that there were many poor Families in *Chester*, who could not maintain their Children at School, without the Society's Benevolence; and the Society have hereupon made an Allowance to a Schoolmaster there. Mr. *Backhouse* acquaints farther, in a Letter dated the 1st of *October* 1733, That he constantly preaches two Sundays at *Chester*, one at *Marcus Hook*, and one at *Concord*. That he administers the Sacrament at *Chester*, to which Place, the People of *Marcus Hook* come; and to the People of *Concord*, at the Church there, and hath a good Number of sober and serious Communicants. That at *Pequea*, a Place 40 Miles back, where he preached once a Month, he had 45 Communicants; but the length of the
Way,

Way, and the rigour of the Seasons, are almost too hard for his Constitution ; yet the Congregation being so importunate, he cannot forbear visiting them as usual. And the Society have received Advice from Mr. *Backhouse*, that the Schoolmaster they appointed at *Chester*, hath entred upon his School, and taken 20 poor Children to teach for the Society's Allowance.

The Reverend Mr. *Frazer*, Missionary at *Kent County* upon *Delaware*, in his Letter dated 12th of *November* 1733, acquaints, That after a dangerous Voyage of ten Weeks, he arrived at *Philadelphia*, and in a few days went down to the Place of his Mission ; that upon landing, he was respectfully received by several principal Inhabitants, and conveyed to *Dover*, the County Town, and preached next day in their Court House, and soon after had a Meeting of the Members of the Church, and chose two Church-Wardens, and ten Vestry Men, viz. two for each Hundred ; for the County is divided into five Hundreds, and no other regular Clergyman in it but himself. That the People have subscribed about a hundred Pounds towards building a Church, the former being an old boarded House, and not fit to be repaired. That he hath preached in five different Parts of the County, it being

ing forty Miles long, and in some Places, twenty broad; he hath baptized in all about 60 Children, and two grown Persons.

The Reverend Mr. *Ross*, Missionary at *Newcastle*, acquaints in his Letter, dated the 8th of *October* 1733, That the Church People increase in those Parts; that being lately informed, that there were several new Settlers, about twenty Miles distant from *Newcastle*, he visited them, and preached in a Barn (the most commodious Place he could get) to a large Congregation, who were very regular and serious in their Deportment, and baptized 10 Children at his first coming there; and that he hath promised to go and officiate there once a Month.

From *New-York* Government, the following Accounts have been sent. The Reverend Mr. *Skinner*, in his Letter dated, *Amboy* 15th of *November* 1732. represents the great want of a Missionary in *Monmouth* County, in that Government. The People also themselves, had formerly earnestly set forth the want of a Missionary, acquainting, that there are in that County, upwards of 5000 Souls, and not above 2 Teachers, and those Quakers; notwithstanding which want
of

of a Minister, Mr. *Skinner* acquainted, the People have been so zealous, that they have erected a Church of Brick and Lime, the largest and best proportioned Structure in that Country, in meer hopes that they might have a Missionary hereafter, and that there are like to be several Donations to the Church, which, in time, may become a sufficient Support for a Minister. That a Donation hath been actually made about the Month of *August* last, of a Farm of 200 Acres of well improved Land, with a good House, Out-houses, Barn and Orchard on the Premises, at a small distance from the Church, with the reserve only of the Lives of two old People, a Man and his Wife. Upon this, the Society have appointed the Reverend Mr. *John Forbes* Missionary there. In another Letter, dated the 15th of *November* 1732, Mr. *Skinner* gives the following Account of the State of his Parish, that his Congregation increases considerably ; that in the two last Years, he hath baptized 27 Adults, and above 200 Children, reckoning together those of *Amboy*, *Piscataway*, and *Monmouth* County ; and that he hath been at great Pains and Charges, and hard Labour, even to the impairing his Health, in attending the numerous Congregations of People in *Monmouth* County.

Tho

The Reverend Mr. *Vaughan*, in his Letter dated, *Elizabeth Town* in *New Jersey*, the 18th of *December* 1733, acquaints, That in the last Year, he hath baptized 88 Children, and 5 Adults. That Books of Devotion, Practical Pieces of Divinity, and Common Prayer Books, are much wanting; that the Congregations under his Care, in the several Parts of the Country, are very large and numerous, in which great Numbers of poor People are not able to purchase Common Prayer-Books.

The Reverend Mr. *Stoupe*, Missionary at *New Rochel*, in his Letter dated the 10th of *August* 1733, acquaints, That he had 35 Communicants last *July*; and since his former Letter of the 7th of *April*, hath baptized 5 white Children. He hath always a good Number of Hearers, and when Divine Service is performed in *English*, the Congregation is so numerous of late, that the People scarce can sit; and not only the *English*, but the *Dutch* also of that Town, have applied to him for the Baptism of their Children.

The Reverend Mr. *Whetmore* at *Rye*, acquaints the Society, in his Letter dated the 20th of *August* 1733, That since his last,

last, he hath baptized one Adult, and 24 Children at *Rye*, and 3 at *Greenwich*, and that the Communicants increase.

The Reverend Mr. *Charlton*, Catechist at *New York*, in his Letter dated the 5th of *June* 1733, acquaints, That he uses all Diligence in instructing the Indians and Negroe Slaves: That during the Summer Season, he hath a great Number of Catechumens, but in the Winter, the severity of the Weather makes them less; that from the 23d of *April* 1732, to the 23d of *April* 1733, there were 18 Negroes baptized, and 6 of them Adults. The Society also have received an Account from Mr. *Beasley*, Schoolmaster at *Albany*, in the Province of *New York*, That he hath lately instructed 8 Negroes, viz. 6 Adults, and 2 Children, who have been baptized by the Reverend Mr. *Miln*, the Society's Missionary at *Albany*.

From *New England*, the Society have received Accounts as follows. The Reverend Mr. *Caner*, Missionary at *Fairfield*, in his Letter dated *November* the 6th 1732, acquaints, That his Parish is in a good Condition; that in order to enlarge the Room in the Church, they have begun to build Galleries round it, capable of containing 200 People more. That the
Number

Number of his Communicants is at present 75 ; that since his last, he hath baptized sixteen, three of which were Adults, and one of them a Negroe.

The Reverend Mr. *Plant*, Missionary at *Newbury*, in his Letter dated the 24th of *September* 1732, acquaints, That the Number of his Hearers is very much increased; the Body of the Church and Galleries, being little more than able to contain them ; and that he hath baptized since his last, four Children, one at *York*, and three at *Piscataqua*, Places about twenty six Miles distant from him.

The Reverend Mr. *Beach*, Missionary at *New Town* and *Reading* in *Connecticut*, by his Letter dated *March* the 10th 1732-3, acquaints, That he hath been in his Mission almost half a Year ; that he hath baptized 14, one of which was a Woman near thirty Years of Age. That he hath now 44 Communicants, and that their Number increases every time he administers the Sacrament. That when he first arrived, he intended to visit the Indians, who live about three Miles from *New Town*, and was in hopes he might have done some good among them ; but some ill-minded People have raised such Stories, as have set the Indians entirely
D
against

against hearing him. However, he resolved to make a trial, and went to visit them, but found them resolved not to hear him, so that he despairs of doing any good among them, nor dare he venture to go to them again, till their Jealousies are over. He farther acquaints, in a Letter dated the 5th of *December*, That both his Congregations are encreased; that he hath admitted this last half Year, 29 Persons to the Holy Communion, and his Communicants now are in all 71. He hath baptized lately 10 Children, and in the whole Year 23, and 3 Adults. He preaches one Sunday at *New Town*, and the other at *Reading* constantly. He says, the Church at *New Town* is so far finished, that Divine Service hath been performed in it; and it is hoped, the Church at *Reading* will be fitted up by next *April*.

The Reverend Mr. *Johnson*, Missionary at *Stratford* in *Connecticut*, in his Letter dated the 19th of *April* 1733, acquaints, That his Congregation increaseth; and that besides taking care of his own Cure, he constantly visits three neighbouring Towns, once a Quarter, viz. *Westhaven*, *Ripton*, and *Derby*, in each of which Places, the Congregations that attend, are above half as large as that at *Stratford*. That he hath had 4 Families added to the Church within
this

this half Year; and since his last, hath baptized 13 Children and one Adult, and admitted ten to the Communion.

The Reverend Dr. *Cutler*, in his Letter dated, *Boston, New England*, 3^d of *December* 1733, acquaints, That since the first of *May* last, he hath baptized 32 Infants, and 2 Adults; that his Congregation increases; that he continues his Services at *Didham*; that he more readily undergoes these Fatigues, because his Labours prove successful, and the People are so zealous, that several of them ride between ten and sixteen Miles to the Monthly Communion.

The Reverend Mr. *Arthur Brown*, Missionary at *Providence* in *New England*, in his Letter dated the 29th of *September* 1733, acquaints, That upon his first coming to the Mission of *Providence*, he found the Number of Persons attending Divine Service was small, and the Communicants only 27; but that now there is a great alteration, for the Communicants amount to 46, and his Congregation is seldom less than 100 in Number; and he hath baptized 14 Adults, and 54 Infants.

The Reverend Mr. *Pigot* at *Marblehead*, in his Letter dated the 6th of *August*

gust 1733, acquaints, That his Church is in a flourishing Condition ; that he hath lately received 9 new Communicants, and baptized 68. He hath also 9 Communicants at *Salem*, and hath baptized 6 Infants there.

The Society have this Year very much increased the Number of their Missions, upon the earnest Petitions of the Principal Inhabitants of each Place, representing, that they have lived several years without the Celebration of Publick Divine Worship, and without the administration of the Sacraments, for want of Ministers ; that a deep Ignorance prevailed among them ; that the rising Generation must be still more ignorant, as having never seen, nay, scarce heard any thing of the Publick Worship of God, and Administration of the Sacraments ; and that such gross Ignorance must open a wide door to all Immoralities. The Society have therefore sent the Reverend Mr. *Smith*, Missionary to *Providence* and the other of the inhabited *Bahama* Islands, all which Islands were without a Clergyman ; the Reverend Mr. *Forbes*, to *Monmouth* County in *New Jersey* ; The Reverend Mr. *Gowie*, to *St. Bartholomew's* in *South Carolina* ; The Reverend Mr. *Frazer*, to *Kent* County in *Pensylvania* ;
The

The Reverend Mr. *Davenport*, to *Scituate* in *New-England*; and the Reverend Mr. *Quincy*, to the new Colony of *Georgia*; the Trustees for settling that Colony having made Application to the Society for a Missionary; and the Society seeing evidently the Want of a Clergyman to be settled with them, exerted themselves, and did appoint one, who is now there.

By these new Missions, and others appointed in the preceeding Year, the Society have greatly increased their Annual Charge, even to the amount of *Five Hundred Pounds* a Year, and upwards; though they have not had any Increase of their certain Annual Income, but resting themselves wholly upon this Stay, *God will provide.*

Besides the Annual Salaries to these new Missionaries, the Society have furnished them with Libraries, and with Numbers of Books of Devotion and Instruction, to be dispersed by them among the poorer People in their Congregations, the Charge of which amounts to a very considerable Sum.

The Society's Affairs in *Barbadoes*, are much in the same State as last
D 3 Year.

Year. The Society have been acquainted, that Mr. *Smirk*, their Catechist for instructing their Negroes on their own Plantations, continues to learn the young Negroes on Week Days, and the others on Sundays, and at other times when they come to him : He also instructs some White Children ; who otherwise would be bred up in as great Ignorance as any of the Negroes.





THE
NAMES

Of the SOCIETY's
MISSIONARIES,
CATECHISTS,
AND
SCHOOLMASTERS,
WITH

Their Yearly Salaries, and the Places
to which they are appointed, as
they stand on the List, the 31st of
January, 1733.

New England.

M	<i>R. Honeyman, Missionary at Rhode-</i>	} 70
	<i>Island —————</i>	
	<i>Mr. Pigot, Missionary at Marble-Head —</i>	60
	<i>Mr. Mac Sparran, Missionary at Naraganset</i>	70
	D 4	—Ditto

—Ditto for Officiating at Warwick—	15
Mr. Plant, Missionary at Newbury	60
Dr. Cutler, Missionary at Christ Church in Boston	70
Mr. Miller, Missionary at Braintree	60
Mr. Usher, Missionary at New Bristol	60
Mr. Grainger, Schoolmaster at Boston	15
Mr. Johnson, Missionary at Stratford in Connecticut	70
Mr. Caner, Missionary at Fairfield in Connecticut	50
Mr. Browne, Missionary at Providence	60
—Ditto for Officiating at Warwick—	15
Mr. Watts, Schoolmaster at Annapolis-Royal	20
Mr. Seabury, Missionary at New London	50
Mr. Beach, Missionary at New Town and Reading in Connecticut	50
Mr. Flemming, Schoolmaster at Providence	10
Mr. Davenport, Missionary at Scituate	60
Mr. Brown, Schoolmaster at Stratford	15

New York.

Mr. Standard, Missionary at West Chester	50
Mr. Colgan, Missionary at Jamaica, Long- Island	50
Mr. Jenney, Missionary at Hempsted, Long- Island	50
Mr. Gildersteeve, Schoolmaster at Hempsted	10
Mr. Purdy, Schoolmaster at Rye	15
Mr. Noxon, Schoolmaster at New York	20
Mr. Stoupe, Missionary at New Rochel	50
Mr. Charlton, Catechist at New York	50
Mr. Forster, Schoolmaster at West Chester	20
Mr.	

Mr. Taylor, Schoolmaster at Staten Island	—	15
Mr. Wetmore, Missionary at Rye	— — —	50
Mr. Miln, Missionary at Albany	— — —	50
Mr. Keeble, Schoolmaster at Oyster Bay,	}	10
Long-Island — — — — —		
Mr. Dwight, Schoolmaster at North-Castle		10
Mr. Kilpatrick, Missionary at New-Windsor		50
Mr. Davies, Schoolmaster at Southampton		10
Mr. Browne, Missionary at Brookhaven		60
Mr. Harrison, Missionary at Staten Island		50
Mr. Willet, Schoolmaster at Jamaica on	}	15
Long Island — — — — —		

New Jersey.

Mr. Vaughan, Missionary at Elizabeth-Town	60
Mr. Skinner, Missionary at Amboy	— — — 60
Mr. Weyman, Missionary at Burlington	— 70
Mr. Ellis, Schoolmaster at Burlington	— 20
Mr. Forbes, Missionary at Monmouth County	50
Mr. Pierson, Missionary at Salem	— — — 60

Pensilvania.

Mr. Ross, Missionary at Newcastle	————	70
Mr. Becket, Missionary at Lewes	—————	60
Mr. Hackett, Missionary at Apoquineminck		60
Mr. Richard Backhouse, Missionary at Chester		60
Mr. Howie, Missionary at Oxford and	}—————	60
Whitemarsh		
Mr. Hughes, Missionary at Radnor and	}—————	60
Perquihoma		
Mr. Fraser, Missionary at Kent County	—	60
Mr. John Backhouse, Schoolmaster at Chester		10
North		

North Carolina.

The Rev. Mr. Boyd, *Itinerant Missionary* there 80

South Carolina.

Mr. Hasel, *Missionary* at St. Thomas's — 50Mr. Guy, *Missionary* at St. Andrew's — 50Mr. Morrit, *Missionary* at Winyaw — 50Mr. Varnod, *Missionary* at St. George's — 50Mr. Leslie, *Missionary* at St. Paul's — 50Mr. Jones, *Missionary* at St. Helen's — 50Mr. Dwight, *Missionary* at St. John's — 50Mr. Fulton, *Missionary* at Christ-Church — 50Mr. Millechamp, *Missionary* at St. James's } 50

Goose Creek ————— } 50

Mr. Gowie, *Missionary* at St. Bartholomew's 50

G E O R G I A.

The Rev. Mr. Quincy, *Missionary* — 50

The Bahama Islands.

The Rev. Mr. Smith, *Missionary* — 60

2965

N. B. The Society allow Ten Pounds worth of Books to each Missionary for a Library, and Five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books as Occasion offers, and where the Society find them wanting.



A N
 A B S T R A C T
 O F T H E
 C H A R T E R
 O F T H E

*Society for the Propagation of the
 Gospel in Foreign Parts.*



WILLIAM the Third, by
 the Grace of God, of *Eng-
 land, Scotland, France, and
 Ireland*, King, Defender of
 the Faith, &c. To all Chri-
 stian People, to whom these Presents
 shall come, Greeting.

I. Whereas We are credibly inform'd,
 that in many of Our Plantations, Colonies,
 and Factories beyond the Seas, belonging
 to Our Kingdom of *England*, the Pro-
 vision

vision for Ministers is very mean; and many others of Our said Plantations, Colonies, and Factories, are wholly destitute and unprovided of a Maintenance for Ministers, and the Publick Worship of God; and for lack of Support and Maintenance for such, many of Our loving Subjects do want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and also for want of Learned and Orthodox Ministers, to instruct Our said Loving Subjects in the Principles of true Religion, divers *Remish* Priests and Jesuits are more encouraged to pervert and draw over Our said loving Subjects to *Popish* Superstition and Idolatry.

II. And whereas We think it Our Duty, as much as in Us lies, to promote the Glory of God, by the Instruction of Our People in the Christian Religion; and that it will be highly conducive for accomplishing those Ends, that a sufficient Maintenance be provided for an Orthodox Clergy to live amongst them; and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts.

III. And whereas We have been well assured, That if We would be graciously pleased to erect and settle a Corporation, for the receiving, managing, and disposing of the Charity of our loving Subjects,
divers

divers Persons would be induced to extend their Charity to the Uses and Purposes aforesaid.

IV. Know ye therefore, That We have, for the Considerations aforesaid, and for the better and more orderly carrying on the said charitable Purposes, of Our special Grace, certain Knowledge, and mere Motion, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heirs and Successors, do Will, Ordain, Constitute, Declare, and Grant, That the most Reverend the Lords Archbishops of *Canterbury* and *York*, the Bishops of *London* and *Ely*, the Lord Almoner and Dean of *Westminster* for the time being, and several others of the Lords the Bishops, the Nobility and Gentry, to be erected in manner as hereafter directed, be, and shall for ever hereafter be, and by Virtue of these Presents, shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, *The Society for the Propagation of the Gospel in Foreign Parts*.

V. And that by the same Name they shall have perpetual Succession.

VI. And that they shall be able and capable in Law to purchase 2000*l.* *per Annum* Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value; and to Grant or Demise the said Estates for thirty one Years in Possession only,

only, and not in Reversion, at the full Rent, in case no Fine be taken; and in case a Fine be taken, a Moiety, at least, of the full Value shall be reserved.

VII. And that by the Name aforesaid, they shall, and may be able to Plead, and be Impleaded, and to act and do all other Matters, in as ample Manner and Form as any other Subjects of this Realm, or any other Body Corporate within this Realm of *England*, can or may do.

VIII. And that the said Society for ever hereafter, shall have a common Seal; and that it may be lawful for them to alter the said Seal as they shall think best.

IX. And for the better Execution of the Purposes aforesaid, We do grant to the said Society, that they shall Yearly meet on the third *Friday* in *February*, between Eight and Twelve in the Morning, at a convenient Place appointed by the Society, to choose a President, one or more Vice-presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing; who shall take an Oath for the due Execution of the Office they are chosen into.

X. And Our farther Will and Pleasure is, That the first President of the said Society, shall be *Thomas*, by Divine Providence, Lord Archbishop of *Canterbury*, who in Thirty Days after the passing of
this

this Charter, shall issue Summons to the Members of the Society, to Meet and elect Vice-presidents, a Treasurer, or Treasurers, Auditors, Secretary, and other Officers, to continue till the third *Friday* in *February* 1701.

XI. And that if any Officer die, or be removed, the President, or one of the Vice-presidents, may summon the Members of the Society to meet, and choose another in his Place.

XII. And We do further Grant, That the said Society shall Meet to transact Business on the Third *Friday* in every Month, or oftner if need be; and at such Monthly Meeting may elect such Persons to be Members of the Corporation as they shall see fit.

XIII. But Our Will and Pleasure is, That no Act of the Society shall be valid, unless the President, or some Vice-president, and seven other Members, be present, and the Majority of them consenting thereto.

XIV. And Our further Will and Pleasure is, That the said Society may, at the First and Second Meeting of the Society, or at any Meeting on the third *Friday* in the Months of *November*, *February*, *May*, and *August*, Yearly for ever, and at no other Meetings of the Society, make By-Laws, and execute Leases.

XV. And

XV. And that the said Society at any Meeting, may depute fit Persons to take Subscriptions, and collect Money contributed for the Purposes aforesaid.

XVI. And may remove such deputed Persons, and cause publick Notification of this Charter, and the Powers thereby granted, in such Manner as they shall think most conducive to the Furtherance of the said Charity.

XVII. And Our further Will and Pleasure is, That the said Society shall Yearly give Account to the Lord Chancellor or Lord Keeper, and two Chief Justices, or any Two of them, of all Monies received and laid out by them, &c. Witness Our Self at *Westminster*, the Sixteenth Day of *June*, in the Thirteenth Year of Our Reign.

Per Breve de Privato Sigillo,

COCKS.



SEVERAL Charitable Persons being inclined to leave Legacies to this Society, the Society have thought proper to publish a Form how such Legacy may be expressed, to prevent any Scruple which may arise concerning the same.

ITEM. *I give to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, the Sum of to be applied towards carrying on the Charitable Purposes for which they were Incorporated.*



If Lands or Tenements are intended to be given, then thus :

I Give and devise all those, &c. (here the Lands, Tenements, or Hereditaments, are to be describ'd, as the Case requires) unto the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and their Successors for ever, towards carrying on the Charitable Purposes for which they were Incorporated.

Direct to William Tryon, Esq ; Merchant, in Lime-street, London, Treasurer to the Society :

And to the Reverend Dr. Humphreys, Secretary, at his House in Warwick-Court, Warwick-Lane, London.

F I N I S